THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Milton M. McGorrill

Keynote Preacher

✦

Joint Universalist Unitarian Sessions

✦

Andover Massachusetts

✦

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

July, 1953 — No. 7

The **cover** shows a photographic portrait of Dr. Milton M. McGorrill, the keynote speaker of the Universalist-Unitarian Convention, Phillips Andover Academy, Andover, Massachusetts, August 21-24. Dr. McGorrill is the minister of the Church of Universal Fellowship, Orono, Maine, and received the first award of the Freedom Foundation in the sermon category of the 1949 awards program.

Kingsbury Badger in the second of his series of articles restating the warm heart of the liberal gospel, challenges our serious thought in **Brother Jesus and the Ideal Christ.**

A Historic Church States Its Position is the text of a resolution passed by the parish of the First Universalist Church of Providence, Rhode Island.

Emerson S. Schwenk and Irving Murray, co-chairmen of the Program Committee for the Joint Andover Meetings, joined with **William E. Lewis and Leslie J. Pennington** to give to both the current *Universalist Leader* and *Christian Register* the symposium on Federal Union, **A More Excellent Way.**

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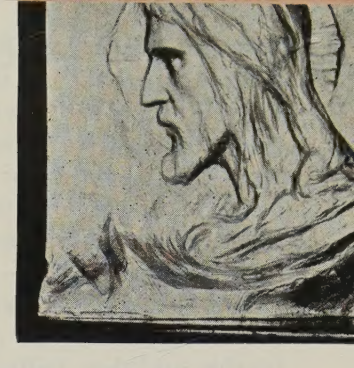
Brother Jesus and the Ideal Christ



Kingsbury Badger

ONE sure-fire way of testing my amiability is to imply that you consider me a salvationist Christian, or a believer in what Bernard Shaw has aptly termed "Crosstianity". Another is to tell me that to acknowledge "the spiritual leadership of Jesus," I must be condescending toward all other great spiritual leaders. Of course, if all else fails, you might try the word "Christer". But the worst of it is that I cannot help sometimes looking askance at anyone who does no more than call me a Christian. I wonder just how you feel about it. Do you feel that we Universalists and Unitarians should call ourselves Christians?

It may not matter to most of us that the National Council of Churches of Christ in America considers us beyond the pale because we do not care to call Jesus, "our Lord and Saviour"; but it may matter that the word "Christian" exudes self-righteousness when it is used colloquially to mean "decent, respectable, presentable persons". It is my belief that most of us generally use the word "Christian" today with reference to traditional, orthodox views. When we use it with reference to our own views, we usually think of a tradition uncorrupted by the dogmas of fundamentalist orthodoxy, a tradition that is clearly heretical, a tradition that rises out of literalism and into the realm of the ideal and the poetical. It all depends, does it not, upon our conceptions of Jesus and Christ.

Both history and literature tell me that after Voltaire, Gibbon, Tom Paine, Reimarus, Paulus, and others of the Enlightenment had finished their attacks on Christianity and the Bible, their followers had little left but the morals of Jesus and other ethical teachers, together with a spirit of tolerance and humanitarianism that sometimes went beyond the anti-orthodox. But they had thrown out most of the poetry of religion along with orthodox mythology, superstition, and pious fraud — a kind of baby-with-the-bath-water performance. Then more profound liberals like Herder, Lessing, Goethe, Coleridge, and Matthew Arnold were needed to remind men that the essence of real religion is to be found in what Arnold called "its unconscious poetry". I wonder whether many modern humanistic naturalists (the sons of the Enlightenment were also called naturalistic) are not in serious danger sometimes of falling into a similar error with their either-or attitudes; either Christian *or* non-Christian, orthodox *or* liberal, followers of Jesus of Nazareth *or* believers in the Christ of orthodoxy. Let us do a little thinking on this question.

Thinking liberals, it may be said, want to have nothing to do either with the Christ of Nicea or with the sentimentalized Jesus invented by reluctant liberalists to take his place. I understand. Let me say, too, as quickly as I can, that I consider the Christ of fundamentalist orthodoxy, Christ as the Deity, the only begotten Son, the blood of the Lamb, and all that, the world's greatest delusion, just as I consider the quest for the historical Jesus led by Albert Schweitzer (and I have read his book carefully) one of the world's greatest disappointments. And yet if we *cannot* have the historical Jesus and we *will* not have the Christ, are we not just negative literalists, men who only deny instead of affirming the letter? It seems to me that there could be a middle, or a higher ground of belief; that of ideal or poetic religion. It could be, too, that the average believer, whether called orthodox or liberal, may feel more of this ideal or poetic religion than learned rationalists of the letter-denying sort.

The evolution of man's belief in Jesus and Jesus Christ is, I believe, something like this. During his lifetime, many people identified Jesus the prophet of Nazareth with the old Jewish Messiah, who was to unite their nation and usher in an era of righteousness and peace under the Law. But when Jesus declared that his Kingdom was not of this world and that it was to be ushered in by Love rather than by legality and formularies, it seemed politic to get rid of him. And then the Evangelists, probably not

more than half realizing the true greatness of their prophet, materialized the Resurrection, fortified this wish-fulfilling belief with a vision of Ascension, and clung anxiously to belief in a second coming. When Jesus did not return in the flesh, the church founded in his name obscured the clear and exalted teachings of Jesus by superimposing upon them all sorts of corruptive dogmas — the Trinity, the Incarnation (materialized), Vicarious Atonement. As Emerson has said, Jesus asked men to think of him as their brother and they deified him instead. Yet meanwhile has evolved a liberal tradition that would not confuse the Spirit with the Letter, or the written code. It may be true that rationalists during the Enlightenment and "higher" Biblical critics during the nineteenth century, often failing to see with the light of poetic imagination, circumscribed their thinking within too narrow bounds of reason or followed their researches into elaborate theories of myth and legend. But nonetheless, the true conceptions of Jesus our brother and of Christ as an eternal ideal have survived.

The Christ of emergent Universalism is neither a man nor God. This Christ is not a deity growing out of supernaturalist belief and theologizing; it is a product of man's imagination on the wing, a poetic conception growing out of a life with accretions of legend and thought, a poetic conception that has proved its validity in life experience. Not one personality alone, the personality of Jesus, has given birth to it. Mankind, in Persia and Babylon, in Palestine, Alexandria, and Antioch, among heretics in the Middle Ages and the Renaissance, during the Reformation and the Enlightenment, and in modern times — mankind has conceived it. Brother Jesus has helped us to imagine this Christ, or this revelation of Love in man, and he has also shown us that neither he alone nor any other man alone is all goodness and perfection. "Why call me good?" he asked. "Be ye perfect, even as your Father in heaven is perfect." He more than any other one man has helped men to picture God, or to visualize the greatest values of life in action. He more than any other man tried to show through his life-example that the great central purpose of religion is to increase love and diminish hate. By inspiring man with a just sense of his own potentialities and by preaching brotherly love, or concern for human needs, this prophet led us from the stepping stone of a higher Messianic idea to the poetic conception of the incarnation of Love in man. No wonder the incarnationist mysticism of his world, or of men living immediately after his time, called Jesus the Christ and deified him. To the literal-minded this became a fact. Jesus was in fact God incarnate. But to liberals this has always been an artefact or a symbol.

What better symbol than that of Christ, thus reconceived, could we have for the central purpose of Universalism — to increase love and diminish hate through concern for persons and interpersonal relationships. The Madonna and Aphrodite still symbolize certain aspects of love, and such symbols as Prometheus and Apollo and Henry Adams' dynamo still have value. For a new symbol of brotherhood and peace, we may well adopt Salvador Dali's Cross of Peace. But for Brotherhood and Love, the symbol of Christ as Universalists interpret it is the greatest of all. It stands for a prophet who gave his life, not that brother Jesus might live forever, not because he had become a megalomaniac with a Messiah complex, but that Christ might be the universal symbol of a universal religion that should show the way to brotherhood and create a vision of the love that transcends self and assures the world of one humanity.

If this all sounds to my fellow Universalists like nonsense or nothing more than rhetoric, I wish they would say so; and if it sounds like truth, I wish they would say so. But above all, I shall look hopefully for further discussion of this crucial question. Let us keep in mind the wise words of Matthew Arnold:

> Our religion has materialized itself in the fact, in the supposed fact; it has attached its emotion to the fact, and now the fact is failing it. But for poetry the idea is everything; the rest is a world of illusion, of divine illusion. Poetry attaches its emotion to the idea; the idea *is* the fact. The strongest part of our religion today is its unconscious poetry.

Recommended Reading:

Matthew Arnold, "The Study of Poetry," *Essays in Criticism* (Second Series), 1888; A. T. Olmstead, *Jesus in the Light of History*, 1942; Kenneth Patton, *That Man Jesus,* 1951; Abraham M. Rhibany, *The Syrian Christ,* 1916, and *The Five Interpretations of Jesus,* 1940; Max Schoen, *The Man Jesus Was,* 1950; Albert Schweitzer, *The Quest for the Historical Jesus,* 1900; Bernard Shaw, "Preface," *Androcles and the Lion,* 1914; Wallace Tavener, "The Two-Fold Gospel," *The Inquirer,* 1953; Pierre Van Paassen, *Why Jesus Died,* 1949; John Watson, *The Life of the Master,* 1899; H. F. West, "Jesus of Nazareth: The Everlasting Man," *Rebel Thought,* 1953.

Persons and Events

Dr. Donald B. F. Hoyt, Rochester, New York, who is visiting religious liberals in Haiti this month on behalf of The Universalist Church of America.

The Universalist Service Committee Work Camp director carries her load with a smile. Norma Goodwin, veteran European service worker, is director of the International Universalist Work Camp Unit at Druhvald, Germany, this summer. The group sailed for six weeks' work with German youth, June 23.

Rev. George Niles, Manchester, New Hampshire, official visitor from The Universalist Church of America to the Universalist Spiritual Church of Nigeria, Africa.

A HISTORIC CHURCH STATES ITS POSITION

Resolution Adopted at Annual Meeting of the First Universalist Church of Providence, Rhode Island at Its Annual Meeting May 12, 1952

The First Universalist Church of Providence has been a Christian church during its entire one hundred and thirty years. To some of us now, as throughout our history, Jesus is Lord and Master, to others the best example of the possibilities in human attainment — but to all He is our Leader and Guide. Unclassified Christians we may be, but Christians we are.

First Church is a liberal Christian Church. We are as greatly disturbed at the intolerance of the left as of the right. We ascribe as great significance to means as to professed ends. We are as tolerant of the Lutheran as of the Mohammedan.

Our belief is that of historic Universalism. "The Beliefs Commonly Held Among Us" are those so well outlined by Dr. Frederic W. Perkins in his exposition of the Bond of Fellowship and Statement of Faith. We decry efforts to distort our historic position as a liberal Christian church by attempts to call us a Universal Church of no particular belief rather than one believing in the Universal Fatherhood of God.

We are convinced unity of Christian purpose is possible only upon the basis of truly liberal leadership and that the essentials of Universalist belief can best express that leadership. We are aware of our small and insignificant numbers as compared with others in the Christian tradition. It has, however, always been our historic position not to be deterred by those who disagree with us, but to stand firm upon principle for the sake of maintaining at all times a truly liberal Christian Church, free of dogma but full of the teachings of Christ interpreted by each member with the fullest freedom. We do not propose to abandon that position.

We call, therefore, upon the denomination to reaffirm its historic position as a liberal Christian Church. Let each individual among us be free, but free as a follower of Jesus.

Consistent with these beliefs and firm in our adherence to the historic congregational policy so essential to a free church, we protest against proposals to depart from the Christian tradition, to make fundamental denominational decisions by minority vote and to infringe upon the freedom of the parish church.

We shall remain Christian. We hope the denomination will do likewise.

THE UNIVERSALIST CHURCH OF AMERICA

Report of 1953 Nominating Committee

The Nominating Committee presents the following list of officers for The Universalist Church of America, for election at the 1953 biennial session:

PRESIDENT: (for two years) Mrs. Anne S. Bowman.

TRUSTEES: (for four years)

Rev. Ida M. Folsom, Florida, Survey and Evaluation Department

Dr. Donald B. F. Hoyt, New York, Publications Department

Mr. Holbrook Mulford, Illinois, Budget and Control Committee

Mr. Wilson C. Piper, Massachusetts, Committee on Finance and Investment, or Department of Finance (provided that is voted by the Assembly).

Dr. Gustav H. Ulrich, New Hampshire, Service Department

CENTRAL FELLOWSHIP COMMITTEE: (for four years)

Mr. John D. Brush, New York

Dr. Emerson H. Lalone, Massachusetts

Rev. Albert C. Niles, Maine

PREACHER OF THE OCCASIONAL SERMON: Dr. Max A. Kapp, New York

ALTERNATE: Rev. Philip Randall Giles, Massachusetts.

NOMINATING COMMITTEE FOR 1955:

Mrs. Lyman I. Achenbach, New York; Dr. Donald K. Evans, Ohio; Mrs. Minot Inman, Massachusetts; Rev. John S. MacPhee, Wisconsin; Mrs. Cyrus F. Springall, Massachusetts; Mr. Cleon Wait, New York; Rev. Maurice W. Cobb, North Carolina.

(Signed) Walter E. Kellison, Chairman
C. C. Blauvelt
Mrs. Ruth Cartwright
Mrs. Miriam DeWolfe
Mrs. Helen Dick
Robert M. Rice
Mrs. Madelyn Wood

Universalism, Liberal, Humanitarian, Christian

THE Universalist Church of America, (with the exception of the small seaboard area of Eastern New England) is a fellowship of widely scattered parishes. We extend from Maine to Minnesota, from Quebec and Ontario to Florida and Alabama with wide spaces in between conventions and parishes. Beyond the Rockies we have a small but flourishing group of California parishes.

In recent years we have visited the majority of these Universalist groups or had fellowship with key representatives in State Conventions. From time to time, we have reported on aspects of Universalist life and (happily) recent growth. Here we propose to express our considered opinion about the basic aspirations, values and convictions that unite Universalists. An uninitiated stranger making a tour of Universalist churches unless he possessed *and exercised* sharp powers of discernment, might well decide that we are hopelessly divided. Not so. We differ widely in our idiom and symbolism or absence of symbolism in worship and verbal expression.

Far deeper than these differences is our common devotion to integrity and good will and a reverent spirit of inquiry in the presence of the great mysteries of life.

This great common denominator of Universalism is based squarely on the insights into truth discerned by the Hebrew prophets and Jesus. Universalists also recognize these truths as they have been expressed by ethical leaders of other world religions. Long ago our Universalist forefathers forswore the heinous sin of religious exclusiveness. Neither they nor we can in good conscience countenance that Christian imperialism which says "believe on the Lord Jesus Christ or be damned." We remember and honor the words of Jesus "Other sheep have I not of this flock."

This basic principle of non-exclusion which we have found everywhere among thoughtful Universalists *makes us not less but more Christian* than the literal creedalists of Christendom.

This precious basic unity of spirit exists among Universalists. It is the very spirit that gives us life and testifies not that we are merely another church in the Christian tradition but that we are part of that living stream of Christianity coming down through Amos and Hosea to Jesus and from Jesus through St. Francis and St. Lawrence, German pietists and French Huguenots, English Dissenters and Scottish independents, clear down to Albert Schweitzer in our own day. Together with our Unitarian allies, the Friends and other liberal American religionists, ours is the task of keeping the stream pure and running free.

We have not betrayed this high commission and we are not going to betray it either by indifference or by intolerance.

This we say because, truth to tell, certain few (very few) radicals among us fear that our most conservative elements are trying to capture control of the church. *And* certain few conservatives among us fear that the radicals are plotting to capture control.

These fears and suspicions are, in both cases, unjustified. The overwhelming majority of Universalists committed to *non-exclusive* universal religion have no slightest thought of declaring themselves anti-Christian or non-Christian. We believe that the most radical among us is not so romantic nor so immature as to wish a church which declares itself everything and so ends up being nothing. As free Christians we all extend the hand of fellowship, in good faith and without reserve or spiritual smugness, to Moslems, Buddhists, Confucianists and all other Universal ethical religionists. This we do without apology *as free Christians.*

By the same token the most conservative among us is not so intolerant nor so unimaginative that he would deny fellowship to those who cannot say "Lord, Lord" in the same idiom which conservatives find satisfying for themselves.

Universalism is a free fellowship. Universalism has depth as well as breadth. For Universalism provides not merely freedom for variety of religious expression. It also commands devoted commitment to that profound humanitarianism which is grounded in ethical Christianity.

A More Excellent Way

Irving R. Murray and Emerson S. Schwenk

Co-Chairmen Joint Program Committees, American Unitarian Association and The Universalist Church of America.

ANDOVER *can* be unique: this may be the first church "council" in the history of the West not dominated by fear.

We *can* go to Andover in simple readiness to enjoy each other beyond ambition and above guile — to speak without fear or favor — accepting ourselves, and each other, with no pretense and no complacency.

This we can do in large part because our Unitarian and Universalist faith has prepared us to trust life, and to trust our own hearts and minds to venture the experiments of federal union —should it be the sense of our meeting that these experiments are now to be made.

Let us be modest enough to recognize, however, that we have this capacity — this obligation — that *we* (and all our contemporaries) have it uniquely because man at this mid-century is just now acquiring hard, effective tools wherewith to translate the age-old dream of love into a workaday reality. The sciences of man have advanced in our time to the point where the bickering impotence of so many church meetings is become not only a scandal — it has always been that from the moral viewpoint — but a scandalous waste, as well. The economy of human emotion is no black mystery to this generation. Light has been poured into the nooks and crannies of our minds and hearts. We do not have the excuse of the ancient church fathers! "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent. . . ." What Paul declared on Mars' hill bids fair to become true in this century: the unknown God of love is becoming known in the sciences of man.

What a *via dolorosa* the church councils have been, from Nicaea to Amsterdam! Like Dostoevski's *Grand Inquisitor,* they have every one of them labored to imprison the Galilean, to lock him up behind creedal bars. Whatever the distribution of power at any one of them, fear has been uppermost — fear of Rome, fear of the barbarians, fear of heresy, fear of "secularism" — fear of man! The Galilean had taught men to love one another in undeviating self-trust: "Why even of yourselves judge ye not what is right?" We have, most of us, understood too superficially the commandment to love "thy neighbor *as thyself.*" As thyself! Jesus previsioned something that psychiatry has only now begun to discover. But the masters of "Christendom," themselves full of self-hatred and all manner of loathsome anxieties, had no intention of teaching peasants (the "poor in spirit" of the Beatitudes!) to trust themselves. Intention? They lacked even the capacity. For they were themselves ruled by fear. So afraid of the spirit of man were they that, at the Council of Constance, they ordered the bones of John Wyclif to be dug up and burned! So Christ has been dragged from the Mount of Olives to Golgotha to Nicaea to Constance to Amsterdam — by fear.

St. Paul confronted this problem in the church at Corinth, which he found shot through and through with rifts and divisions, with quarrels and conflicting ambitions. At first (I Corinthians xii.) he tries the "Roberts-Rules-of-Order-approach" to bring peace to the Corinthian community. But even with the wonderful "members-of-the-body" figure to express it, he is forced to recognize that the hierarchical, "by-laws" approach to Christian fellowship is inadequate. It is inadequate because when it is our sole reliance it does no more than effectively confirm our fears by attempting to freeze our situation. And as a matter of common-sense observation we know our situation just won't stay frozen: human experience flows on; reality is in process. We can only pretend with one part of our mind that this is not so, at the expense of being terrified in other parts of our awareness that it will prove itself to be so — as, indeed, it surely will!

Thus Paul ends the twelfth chapter of I Corinthians: ". . . And yet shew I unto you a more excellent way." There follows his great poem of love, the more excellent way.

Andover *can* be unique: this church "council" may desert the body *via dolorosa* in favor of the more excellent way. May — and must! Must, because the obligation is put upon us by what we have learned in the sciences of man. In our time St. Paul's poem is being re-written in the papers issuing from group dynamics laboratories, psychiatric clinics and other research centers. The times of ignorance God winked at; but we are learning how to love — so that no predestination, no election is required. We have only to work at it. And we'd better, before some council of foreign ministers reduces *our* bones to radioactive dust!

What the sciences of man are teaching us is really quite simple. Simple to understand, that is. But difficult to put into practice. Absurdly difficult for some, since what it boils down to so far as our meetings are concerned is no more than this: go to Andover to enjoy each other and to do the job.

Yet someone may turn up at Andover to declaim: "The advocates of federal union are scheming to take us out of the Christian Church!" — or. "The opponents of federal union would drag us back to the Middle Ages, if they could!"

Shades of Alfred Korzybski! Hasn't at least a watered-down semantics made enough headway amongst us to put us on guard against the use of such loaded terms as "scheming" and "drag us back" and "Middle Ages" — yes, and "Christian" and "non-Christian"? (There is a sense in which the authors of this piece cherish the term "Christian" for the united liberal churches of America; not as the majority of self-styled "Christians" use the word, but as the great Hindu, the Mahatma Gandhi used it. We should prefer to identify our heritage, however, as the Judaeo-Christian tradition — and our hope for the future still more inclusively, in relation to a world-

wide fellowship of free faith. Much of the controversy over what, or who, is "Christian" or "non-Christian" seems to us without effective bearing upon Christianity, arising as it does, not out of theological discrimination, but rather out of personal insecurities and fears of one kind or another.)

We shall all of us bring our insecurities with us to Andover. Alas!—one cannot lock them up and leave them behind at home when departing for our conference. Did we say, "Alas!"? Take it back! Our insecurities, if we are not driven by them, will give Andover some of its specific flavor. To be alive in 1953 is to know fear—not only fear of the atom bomb, not even so much that as fear that we ourselves, personally, shall be tripped up, and our neighbors will find us out: that deep down within ourselves we are not all that we appear in our Sunday-go-to-meeting faces. But by now it should be no secret—whether we learned it from Freud or Jung or Adler or just by common sense observation—that *none* of us—not a living soul—is all he appears or (foolishly) wants to appear. It should also be widely known that our Sunday-go-to-meeting faces, however useful to the defenses of immaturity, are nevertheless not all they have been cracked up to be!

Our insecurities will do us no harm at Andover if they are seasoned with lavish good humor, with consideration for one another and with at least a pinch of magnanimity, a dash of adventuresome "free-mindedness." "Free-mindedness" means imagination to see what the other fellow is talking about and what it means to him. It requires self-trust of a high order to listen for what his thought means *to him,* to listen for that *first,* rather than to measure his every word for any possible threat *to us.* Yes, before any trust in the other fellow, *self-trust!*

At Andover our basic discussion group unit will include seven Unitarians and seven Universalists. No one need be afraid to say anything he has on his mind. Everything possible will be recorded and presented in summary form at a mass meeting of all eight hundred delegates. The door is wide open for the fullest and "free-est" possible discussion, before any action is taken. Provision has been made, of course, for separate discussion (and possible action) by the two denominations.

Meanwhile the authors will welcome expressions of opinion, suggestions, ideas, criticisms—anything you want to send us! It's all grist for the mill of our Program Committees.

Above all, for Heaven's sake, go to Andover to have some fun!

And that *for Heaven's sake* is no profanity. Our federal union (if we decide to go ahead with it) will be a sterile thing unless we Unitarians and Universalists enjoy each other, at Andover and after.

With recreation (literally re-creation) in this new fellowship Heaven's cause may prosper at our hand. We have much to contribute to each other that should prove mutually enriching. If the Andover votes are affirmative we shall still have to get over some of the hurdles touched on by the Reverend William Lewis in the article following. We shall do so—as our Pilgrim fathers put it, "with answerable courage"—if we have the vision of the united liberal churches of tomorrow to which Dr. Leslie T. Pennington summons us in his paper, also in this issue.

A more excellent way! And this road, Whitman declares, is before us.

Allons! the road is before us!
It is safe—I have tried it—my own feet have tried it well—be not detain'd! . . .
Camerado, I give you my hand!
I give you my love more precious than money,
I give you myself before preaching or law;
Will you give me yourself? will you come travel with me?
Shall we stick by each other as long as we live?

Spirit of the Proposed Federal Union Bylaws

William W. Lewis

Following the Biennial Assembly of The Universalist Church of America in Portland, Maine, and the Biennial Conference of the American Unitarian Association in Montreal, Canada, both meeting in 1951, a joint Unitarian-Universalist Commission on Federal Union was assigned specific responsibilities, including the preparation of a set of Bylaws for the operation of Federal Union, and the supervision of a referendum among the churches of both denominations by which their votes would indicate approval or rejection of the plan. The response of the churches has been magnificent, and at this date *(June 1, 1953) 84% of all the accredited Universalist Churches have voted, with 79% voting in the affirmative, while 86% of all accredited Unitarian Churches have voted, with 94% being in the affirmative. Accordingly, because this vote has been overwhelming in the affirmative, delegates from our churches will convene next August in Andover, Massachusetts, in Joint Biennial meetings, and vote upon the Bylaws, as well as take action upon suggested necessary legal steps that will allow the contemplated program to go forward.

To understand the spirit of these Bylaws in relationship to the institutions we represent, it is first quite necessary to recall that the present joint commission is but one of a series of joint commissions, whose origin dates back to the Biennial Conference meeting in Washington, D. C. in 1947, when a resolution was adopted calling for the establishment of a representative commission to explore the possibility of church union with the Universalists. The present Bylaws are the product of the work of several previous commissions who contributed to the temper of the present movement and set forth a definite and realistic time schedule of voting by churches and denominations. Voting was conducted by member churches in 1949 and 1952, and documents were approved at biennial meetings in 1949 and 1951, and the final step in this process will be voted upon by our denominations in 1953. The spirit of the present plan, therefore, has direct and official approval from separate levels of our denominational life, and indicates our ability to rely upon an orderly and democratic procedure.

*Final figures will be given at Andover.

This spirit of gradual growth toward a definite plan for unity is also a reflection of our ability to measure our contribution in terms of communication between persons who represent divergent points of view within each fellowship. Each commission has been composed of individuals, not always in total agreement. However, the basic agreements achieved by those who are willing to experiment with new forms of administration for our religious institutions is heartening, not only because of the unity of purpose they propose, but because the plan and the Bylaws do not reflect the work of any one individual, a particular point of view, or the ideas of a single administration, but rather are the result of genuine group thinking. This same procedure is fundamental to any future revision, addition or subtraction, to the proposed Bylaws under which Federal Union will operate. *The will of local congregations will be expressed by delegates from our churches* if additional areas of operation are to be delegated to the new body, or if termination is required. This is the spirit responsible for all decisions, and the final decision in the present chapter of our negotiations will be made by delegates of our churches attending the forthcoming historic joint biennial.

During the past two years, the present Joint Commission has made many decisions relating to the hopes for unity provided in the present proposal. Whenever one is concerned with Bylaws, he tries to achieve both clarity of purpose and simplicity of form. It is essential that he be realistic and pay sufficient attention to the many legal aspects, as well as include the many hopes and dreams responsible for the impetus which created the current momentum. This set of Bylaws attempts to provide for one realistic and strategic step in furthering the institutional relationship of the American Unitarian Association and The Universalist Church of America. It also sets the pace for strengthening our common loyalties and concerns. However, there has been some evidence that the present step is considered timid and that the commission is unwilling to come to terms with the more inclusive hopes of those who wish to see the immediate creation of a truly united liberal church of America. Furthermore, because the proposed set of Bylaws is limited to the federalizing of only three specific areas of our common work, there has been evidence of some discontent that we have not set forth a plan of merger for all departments of The Universalist Church of America and the American Unitarian Association, above the level of the parish church, in order that an immediate consolidation of the resources of the two denominations might occur.

It is not because we care less for the vision that some day an amalgamation of all liberal religious forces in America will be completed, nor that at some future date the churches of our denominations will possibly discard the present plan for Federal Union in favor of a total merger, that we have made our present report. It is because of our concern for practical success, limited though it may seem to some, plus the necessity of not confusing the process of Federal Union with actual merger, that we have agreed upon the present form of the proposed Bylaws. It seems quite obvious to us that the demands upon our world for unity also call for the establishment of institutional unity between religious liberals. Until we are able to build a workable basis with those closest to each other in religion, it is extremely important that we do not become involved in the special problems attending either organic union or the inclusion of other denominations. Legal problems coincidental to Federal Union evolve about the delegation of powers to a new corporation. If the present plan succeeds, and the time comes when a united movement of religious liberalism can be extended to additional areas, or extended to include other denominations or groups committed to liberal religion, other legal points must then be considered. Because of these other legal complications, we emphasize that *the proposed plan for Federal Union must not be confused with a plan of merger. Federal Union is wholly voluntary and permissive and does not require,* in our opinion, *any approval by the courts* such as would be required if we were considering transfer of trust funds. The process of Federal Union, at this particular level, is based only upon the delegation of powers from the American Unitarian Association and The Universalist Church of America respectively, to the new corporate body, in order that it may carry on the work heretofore carried on by each denomination in the fields of publication, education and public relations. Indeed, no additional areas may be assigned to the new body without specific action by the members of the A.U.A. and the U.C.A. at future business meetings, and any inclusion of autonomous organizations will be by vote of their respective boards or members.

The spirit of the present movement is also understood by the basis of equality of representation outlined in the Bylaws. The present commission was unanimous in feeling that if this framework for our new institutional growth is to be secure, each denomination must be committed to an equal share of its government. For the present, we suggest a Board of Administration, composed of members, eight representing each national group, to be elected by the delegates from our churches. To this group will fall the tasks of outlining the policy and procedure of integrating the program for these three fields of work. In our opinion, representatives should be carefully chosen, not only for their ability in separate fields, but also from their acquaintance with the present standards of work carried on in both national programs. To them will fall the many problems of survey and appraisal, as well as establishing the time schedule for gradual transfer of our common work to the Federal Union Corporation. Such problems as personnel requirements, budget allotments, office space and housing, committee assignments, and many other technical aspects of the day to day activities of an institution, will be the major assignments of the new joint board. Our present commission believes that all details and blue prints of departmental work are the responsibility of this new joint board, and our task was to suggest, within the Bylaws, the framework by which this responsible and representative group would be free to function as a cohesive unit. To be sure this new joint board will be responsible to both denominations and will report at meetings of the respective boards as well as national meetings. The present Bylaws contain, it seems to us, an orderly procedure, available for immediate use.

Let us remember, even as there is no way of proving in advance that new

growth or new success will automatically follow any new movement, whether it be new ministerial leadership in one of our local churches, or new leadership by a national political party, there is within these Bylaws only the opportunity awaiting our response to action. We can not prove that our new movement will provide better success to our churches and to our world. We can only provide the means. The rest depends upon our people, our churches and our leaders. We cannot prove that a united movement of liberal religion will result. We can only suggest the path that points in that direction.

It is true, as Dr. Max A. Kapp has stated in a recent communication relative to the spirit of the Bylaws and our institutions, "There will be strain, conflict and misunderstanding in the process of working out common policies and common programs. It takes time to build up knowingness, the trust and the willingness which are indispensable to group efforts. There will be fears about conservatism and radicalism, about denominational pride and denominational backwardness, and many other individual problems will arise. But these matters must be faced and mastered with patience and mature understanding; both denominations have leaders with the spirit which will overcome difficulties and build understanding."

This is the spirit in which the present commission reports, and we say with conviction, for the first time in our long history of open negotiations for unity, at last we have an unparalleled opportunity for growth. The kind of growth intrinsic to our religious faith and which is so dependent for success upon maintaining open channels of communication between our neighbors and our co-religionists. The response of our churches to this kind of spirit gives us courage to believe that the present movement will prove to be one of the most significant steps yet achieved by religious liberals.

Vision and Promise

Leslie T. Pennington

Now that the required majorities of both Unitarian and Universalist parish churches have voted for federal union and we face the responsibilities of our concurrent August business meetings in Andover, we should remember with Emerson that "the ends pre-exist in the means". The historic significance of whatever action we take at Andover will depend on the vision which informs it. We shall be concerned there with more than the first steps in the partial union of The Universalist Church of America and the American Unitarian Association, even with more than their complete federal union. To the fullness of our power we should be fashioning the means to a vastly greater end—the closer union of all who truly cherish freedom of religious faith in the united liberal churches of tomorrow.

Such union of these forces is the promise of history. It is the promise of the Renaissance working through the Reformation to its postponed fulfillment. It is the promise of "the idea that religious liberty is the generating principle of civil, and that civil liberty is the necessary condition of religious," developed by men of the Independent Congregations of the seventeenth century, which Lord Acton, a layman of the Roman Catholic Church, has called "the soul of what is great and good in the progress of the last two hundred years". It is the promise of those free religious groups whose contribution to the rise of modern democracy has been so tellingly presented by Rufus Jones, the Quaker. It is the promise of the Enlightenment, the rise of science, of the critical, objective and comparative study of religion, the democratic revolutions, the development of democracy in America from the New England town meeting to the federal union of the United States, from its internal evolution in the Dominion of Canada to the part which Canada is now playing in the British Commonwealth of free peoples.

Wholeness in Freedom

Such union of the forces of free faith is the imperative of the age in which we live—a global age, an age in which the awakening people of the world have set their hope in freedom, an age in which we are discovering that the forces of freedom cannot exist piecemeal. It is an age in which we are learning to respect in their own organic right the diversity of living cultures and living religions among the peoples of the world, and yet are driven to find principles by which they may be united in closer and more creative association. As we are striving for wholeness in personality, in society and in culture, we must find wholeness in freedom and in a comprehending religious faith to sustain and fulfill it.

In the light of this promise of history and this imperative of the age in which we live, we are confronted with the failure of organized religion to bring order and direction into the chaotic forces which are shaping our civilization. We are familiar with Albert Schweitzer's prophetic turn-of-the-century judgment of the tragedy then being enacted in European civilization, the shift of the center of gravity from an ethical religion which could cope with the whole complex of forces in European culture and society, to a will-to-progress which had become externalized and had lost its bearing. This same insight led Henry Adams to say in 1904, "The stupendous failure of Christianity tortured history". Fifty years later Henry Steele Commager wrote, "It may be doubted whether at any time for three hundred years religion had meant so little to western man as it meant in the first half of the twentieth century".

We need to underline this stupendous failure. Under the shadow of the Vatican which had maintained a Roman Catholic monopoly of religion in Italy for centuries, Mussolini brought fascism into power, with no effective internal religious opposition. In Germany, the cradle of the Reformation, Hitler brought nazism into power, with no effective internal religious opposition. In Russia, the stronghold of the Eastern Orthodox Church, Soviet communism rose to supreme power, with no effective internal religious opposition. In China, despite all the money, resources and consecrated per-

sonnel that Christian missions have poured into it, religion offered no effective deterrent to the spread of communism and no valid alternative. Many of the orthodox were deeply scandalized by the *Laymen's Report on Foreign Missions* in the early 1930's and later by William Ernest Hocking's *Living Religions and A World Faith,* but subsequent events have shown that these men saw truly.

Needed: Effective Religion

In all of these generalizations the emphasis falls upon the word "effective." There were saintly and heroic movements of resistance in many, if not in all, of these countries. But they have not been effective. The time has come when those of us who take religion seriously must ask ourselves searching and honest questions. We must say of religion what Edmund Burke once said of politics, "It is not enough to be right, we must learn to be right *with effect.*" We can be satisfied with nothing less than religion as a dynamic and comprehending force in the wholeness of our culture and society. Only in the India of Mahatma Gandhi, a Hindu, has an organized mass movement of religion played a decisive role in shaping the history of our times.

In the face of this situation, those of us who cherish freedom in religion as in the civil state, as in the whole of life, are not impressed by the exclusive claims of any authoritarian religion. The massive religious organizations of the world are mostly authoritarian. The Roman Catholic Church is authoritarian in both dogma and polity. Most of the larger Protestant denominations are authoritarian in dogma. The great tragedy of the Ecumenical Movement—which represents the massive shift of Protestantism from its centrifugal to its centripetal phase—is that it has found its least common denominator in the exclusive and reactionary dogma of the Utrecht formula, "Jesus as *God* and Saviour." The newly-formed National Council of Churches, U.S.A., is hardly less exclusive and reactionary in limiting its fellowship to those who accept "Jesus Christ as their divine Lord and Saviour." Under the influence of this centripetal movement in Protestantism many of the current steps toward union between denominations, even among churches of congregational polity, involve further surrender of the minds and spirits of free men to greater authoritarianism in polity and dogma.

Authoritarianism persists

It is one of the great ironies of history that in an age and civilization in which freedom, self-government, voluntary association, and the uninhibited search for truth and for more creative ways of living prevail in almost every other field—in science, education, art, business, industry, government — authoritarianism and reaction have persisted in religion. Because of this many of our finest minds, ethical spirits, and devoted public servants have no sense of the relevance of religion to the issues of real life. Why should they who know freedom in every other field be interested in a religion which denies it? How in an age of freedom can men be expected to find a religious orientation for the whole of life when the organized religion of that age denies the major premise of that age itself? There is a conflict here which many of our religious leaders have not honestly faced.

There are two statements by Mr. Justice Frankfurter which seem to me to present the essence of responsible freedom in religion as in civil society, indeed as in all life. The first comes from his concurring opinion in a recent judgment of the Supreme Court:

> The mark of a truly civilized man is confidence in the strength and security of the inquiring mind. We may be grateful for such honest comforts as it supports, but we must be unafraid of its uncertitudes. Without open minds there can be no open society. And if society be not open the spirit of man is mutilated and becomes enslaved.

The second is from his tribute to the memory of Alfred North Whitehead:

> He was tough-minded because he felt the universe as illimitable. He distrusted closed systems because they imprison the creative possibilities of insight and experience. He was relentlessly exacting of accurate responsible thinking, precisely because he knew that even the most rigorous thought cannot achieve fullness of comprehension.

What the world now needs is a religious movement which will take its stand upon these principles between the open mind on the one side and open society on the other; which will be unequivocal in its devotion to freedom; which will develop a coherent and comprehensive conception of the religious faith which informs, sustains and fulfills freedom; which will develop a coherent and comprehensive conception of freedom itself to bind together our fragmentary attainments of it in every field of life—personal, social, economic, political; and which will become the spear-head and advance guard of the principles by which association in this faith may be massively organized on a scale commensurate with the forces which now threaten to destroy our freedoms.

There are two principles which seem to me axiomatic in the organization of this movement. Both have their counterparts in the structure of civil democracy. The first is the importance of the face-to-face, person-to-person, primary human group. Two institutions lie at the base of our American way of life: the New England town meeting and the "Gathered Parish Church." Both rest directly upon the sovereignty of the people themselves—under law, under God, if you will—but nevertheless of the people themselves, as they conceive the law, as they conceive their God. Their emphasis falls upon immediacy in fellowship, upon voluntary association for the common good. The social sciences are rediscovering the importance of these basic human groups today. With all our increasing "bigness" in every field, there is something here which lies very close to the heart of the democratic way of life. Wise administrators in almost every field—in city planning, business, industry, education, social work, community organization, government, religion—are endeavoring to conserve and redevelop these basic human groups. The free, self-governing parish church of open religious faith must be the base of this movement.

The second is the principle of association between these groups through the delegated sovereignty of federal union. When towns outgrew the facilities of their town meetings, they established "limited town meetings" in which one citizen represented ten citizens, fifty, one hundred or more. When towns united in counties and states they passed to representative

county and state governments those carefully limited elements of their sovereignty which they could best exercise in such community with other towns. When states united in one nation they extended these same principles to a representative federal government of the nation as a whole. Under this principle in civil life countless self-governing communities of our millions of citizens, from coast to coast, from Mexico to Canada, are now united in federal union; and the end is not yet. Under this principle self-governing units of free peoples can unite in federal government under law, maintained by protective force, in still larger regional or in one global union of states and of nations. This is the logical structure for eventual world government—the only form yet devised in which the native genius, culture and freedom of each constituent unit of peoples may be guarded and fulfilled. There is no limit to the application of this principle in the association of free, self-governing parish churches of free religious faith.

The tragedy of American life is that the evolution of the structure of our religious organization under these two principles has not kept pace with the evolution of the organization of our civil society. Under them authoritarianism in dogma and polity, and sectarian splintering, have blocked the promise of the Renaissance and Reformation, of the free, vital interplay between a dynamic association of free churches, presenting the full power of free faith, on a scale commensurate with the dynamic association of free, self-governing communities in our civil life.

Yet this vision persists as the promise of history and the imperative of the age in which we live. Those who truly move toward its fulfillment in the full splendor, coherence and comprehension of free religious faith will meet and unite with great allies in other religious movements, in men and women who have hungered and thirsted in vain for fellowship in such vision and faith, and among the free, creative forces of our culture and society at large. The vast energies of this age, the inner dynamic of the whole free world, and of all peoples who have truly set their hope in freedom will be with them. This is the promise of the united liberal churches of tomorrow.

SUMMER SERVICES AT FERRY BEACH

The Ferry Beach Park Association announces the following preachers for the Sunday morning services in the Grove at Ferry Beach, Maine.

July 5—Dr. Clinton Lee Scott
July 12—Rev. Emerson S. Schwenk
July 19—Dr. Robert Cummins, *The Core of the Matter*
August 2—Dr. Emerson Hugh Lalone
August 9—Rev. Carleton M. Fisher, *Universalism and American Freedom*
August 16—Rev. Philip R. Giles
August 23—Rev. D. Stanley Rawson
August 30—Dr. Tracy M. Pullman

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REPORT ON REFERENDUM ON FEDERAL UNION

Out of a possible three hundred and one Universalist churches which, according to Universalist financial and legal requirements, may be eligible to vote at the General Assembly at Andover, Massachusetts, two hundred and fifty-three are accredited as of June 1, 1953. Although voting was required to take place before June 1, Universalist churches have until June 30 to meet financial requirements. Therefore, some ineligible churches which have already voted may become eligible before the end of the fiscal year.

Of the two hundred and fifty-three Universalist churches accredited as of June 1, one hundred and seventy have voted yes and forty-five have voted no. Percentagewise, eighty-four per cent plus of accredited Universalist churches have voted, and of these, seventy-nine per cent of the churches voting to June 1 are in favor of Federal Union. This means that sixty-seven point one per cent of Universalist Churches accredited June 1 voted yes or fifty-six point 6 per cent of the total three hundred and one Universalist Churches.

Of the forty-eight churches which still may meet the requirements, twenty-six have already voted yes, and six, no.

It is probable that more votes will be mailed in from accredited churches which voted before the June 1 deadline. The final figures will be given at Andover.

Three hundred and fifty Unitarian churches are accredited as of the end of the fiscal year of the American Unitarian Association. Of these accredited churches, two hundred and eighty-three have voted yes, and eighteen have voted no. This is eighty-six per cent participation. Of these three hundred and one participating churches, ninety-four per cent are in the affirmative.

Eighteen Unitarian churches did not meet the necessary requirements. Three of these voted in the affirmative, but are not counted above.

It is probable that more votes will be mailed in from accredited churches which voted before the June 1st deadline. The final figures will be given at Andover.

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

ADDRESSED TO THEOLOGS AND PROSPECTIVE DIRECTORS OF RELIGIOUS EDUCATION

In the days when this writer was minister of the First Universalist Church, Canton, New York, she respectfully invited the theologs and candidates for the Religious Education certificate at the Theological School of St. Lawrence University to take advantage of the opportunity provided in the local church for clinical experience in working with the several age groups of the church school and with the high school youth group. They naturally had their own participation in the College Discussion Group sponsored by the church.

Now that we are separate from that setting, we *urge* all prospective ministers and directors of religious education to seek such opportunities for training under supervision. The student who for six semesters works with a different age group each semester will leave school *knowing from experience* what the real meanings of the educational task are.

This is as important to prospective ministers as to prospective directors of religious education. More than ninety-five per cent of our churches do not have professional directors of religious education. Usually, the minister is the director of education. He doesn't have to teach all the age groups, but he does need to understand child development, know the curriculum and the philosophy back of it. His basic job is to train the teachers.

At the Seminar for New Ministers recently held, a 1952 graduate, in his church less than a year, said: "If I had it to do over again, I would work in the church school during my years at the Theological School."

What applies to theologs applies to prospective directors of education. We further urge them to understand that as directors of religious education, it will not be enough for them to know how to work with children, basic as this is. As directors, they are administrators of an educational program, they have to train adults for leadership in the church school, and they have to interpret the educational program to adults.

The educational task is all-important. It is exciting. In the name of our Church's need, we invite our prospective ministers and educators to qualify to meet the need.

—Edna P. Bruner

MORE CHILDREN'S WORSHIP IN THE CHURCH SCHOOL

By Jeanette Perkins Brown
Harper and Brothers, 1953
250 pages
Price $3.00

Jeanette Perkins Brown who has already contributed richly to children's worship in the Protestant Church Schools of America has now brought out her third volume, based on the second decade of her experience as leader of the Primary Department of the Church School in the Riverside Church of New York City.

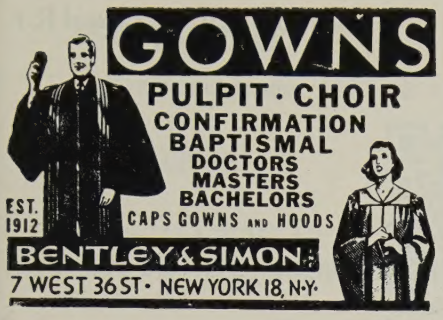
As is true of her other volumes, this book contains a number of sample stories and outlines for talks, poems, litanies and prayers which readers will find a rich resource to have at hand. The special contribution of this book, however, is found in its suggestiveness to leaders who would like to try out fresh ways of arousing children's active participation in creating a religious experience of their own.

How may the children's service of worship grow out of the activities of the children during their class periods? How do the departmental supervisor, the music leader and the class teachers work together in order to bring original thinking into expression? What kinds of questions and what areas of experience can be profitably enlarged upon in a service of worship? What kinds of symbols can have meaning for six, seven and eight-year-olds? How may children create their own ceremonies? How to quicken children's sensitivities to the wonders of Nature? Who are some of the world's great personalities whose lives appeal especially to young children? Where can their stories be found? Perhaps the freshest section in the book is that dealing with the use of rhythmic movements in developing children's feelings and appreciations. Some of the experiences related are very impressive, even though all of them were not actually incorporated in the departmental service of worship.

Some of our Unitarian and Universalist leaders will not easily follow Mrs. Brown's continuous emphasis on God and his laws; nor will they think it desirable to attempt to tell so many of the teachings of Jesus or to relate so many stories of his life to such young children as Mrs. Brown has tried to do. The writer of this review, when speaking to children about the natural world, prefers to use the phrase "this is the way Nature works" or "It has been found that this always follows that." To use the same word to describe Nature's laws and the moral laws that man has devised as a result of his social experiences is likely to be confusing. Furthermore to present Jesus' teachings as mostly rules for living gives a more rigid impression of Jesus and of Mrs. Brown herself than is really true of them. A more flexible and less principle-bound approach to the problems of living is represented in much of the book.

No original writer expects full agreement from his readers. Mrs. Brown is a creative and imaginative leader who has learned unusual skill in awakening children's appreciations. She is never cold or stiff. She can be warm and informal without being casual in leading children in worship. The book is filled with exciting examples of children's own questions and original sayings. And in her natural way of reporting these experiences, Mrs. Brown gives many valuable hints regarding fresh ways of opening children's eyes and ears to the intangibles in life. We need just such a book.

—Sophia L. Fahs



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NOTICES

CALIFORNIA FELLOWSHIP COMMITTEE

Notice is hereby given of the examination on July 26, 1953 of Rev. James M. Becker, an ordained Methodist clergyman who has applied for Universalist Fellowship under the provisions of Article III Section 4 of the Laws of Fellowship.

—C. C. BLAUVELT, *Secretary*
June 15, 1953

CENTRAL FELLOWSHIP COMMITTEE

Central Fellowship Committee accepted the transfer of Rev. John Madison Fogelsong from Massachusetts.

Accepted the transfer of Rev. Benjamin Rex Aman from Illinois.

—ESTHER A. RICHARDSON, *Secretary*
June 12, 1953

CENTRAL FELLOWSHIP COMMITTEE

The Central Fellowship Committee accepted the transfer of the Lay License of Miss Virginia Ward from Massachusetts, May 31.

—ESTHER A. RICHARDSON, *Secretary*

CENTRAL FELLOWSHIP COMMITTEE

Granted Letter of License with right to administer the Christian Ordinances to William F. Robinson, III, April 24, 1953.

Ratified the action of the Vermont Fellowship Committee in granting reciprocal fellowship to Rev. Leroy Nelson Hastings, Jr., an ordained Congregational clergyman, April 24, 1953.

Ratified the action of the New York Fellowship Committee in granting reciprocal fellowship to Rev. Thomas Conley Adams, an ordained Unitarian clergyman, May 12, 1953.

Ratified the action of the Massachusetts Fellowship Committee in granting reciprocal fellowship to Rev. Warren A. Leonard, an ordained Congregational clergyman, May 25, 1953.

VOTED to uphold the decision of the Massachusetts Fellowship Committee in refusing to authorize the ordination of Mr. Edwin C. Burlingame.

—ESTHER A. RICHARDSON, *Secretary*

MAINE COMMITTEE OF FELLOWSHIP

Under date of March 23, 1953, the Rev. John A. Farmakis was transferred by the Maine Universalist Committee of Fellowship to the jurisdiction of the Massachusetts Universalist Convention.

Under date of March 30, 1953, the Rev. William E. Gardner was transferred by the Maine Fellowship Committee to the jurisdiction of the Connecticut Universalist Convention.

—JOHN SMITH LOWE, *Secretary*

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MASSACHUSETTS COMMITTEE OF FELLOWSHIP

On May 25, granted a Letter of License to John M. Coffee, Jr. and Donald R. Stout; offered in transfer Hugh Weston to California; William R. Reid to New York; John M. Foglesong to Central Committee; William E. Billingham to Maine; Laurence M. Jaffa to California; Robert L. Jacobs to Connecticut; authorized the ordination of Harry M. Sherman, fellowship to be conferred by the Rev. Alfred S. Cole.

—EARLE T. MCKINNEY

MASSACHUSETTS COMMITTEE OF FELLOWSHIP

On June 15, 1953, voted to recommend the Rev. Kenneth R. Warren and the Rev. H. Blair Whitney for affiliated fellowship by the Central Committee; voted to grant Letter of License to Leland P. Stewart for one year; offered Dilworth Lupton in transfer to Central Committee; offered Albert F. Ziegler in transfer to Rhode Island as of September 1; renewed Letter of License of J. Henry Hanhisalo for one year.

—EARLE T. MCKINNEY, *Secretary*

FERRY BEACH PARK ASSOCIATION LADIES AID

The annual meeting of the Ferry Beach Park Association Ladies Aid will be held in the lobby of the Quillen, Saco, Maine, August 18, at two o'clock.

—ELOISE WELLINGTON,
Recording Secretary

The direst misery is the result of a self-centered life. Unhappiness cannot exist in its keenest form where self is forgotten.

—HUGH BLACK

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